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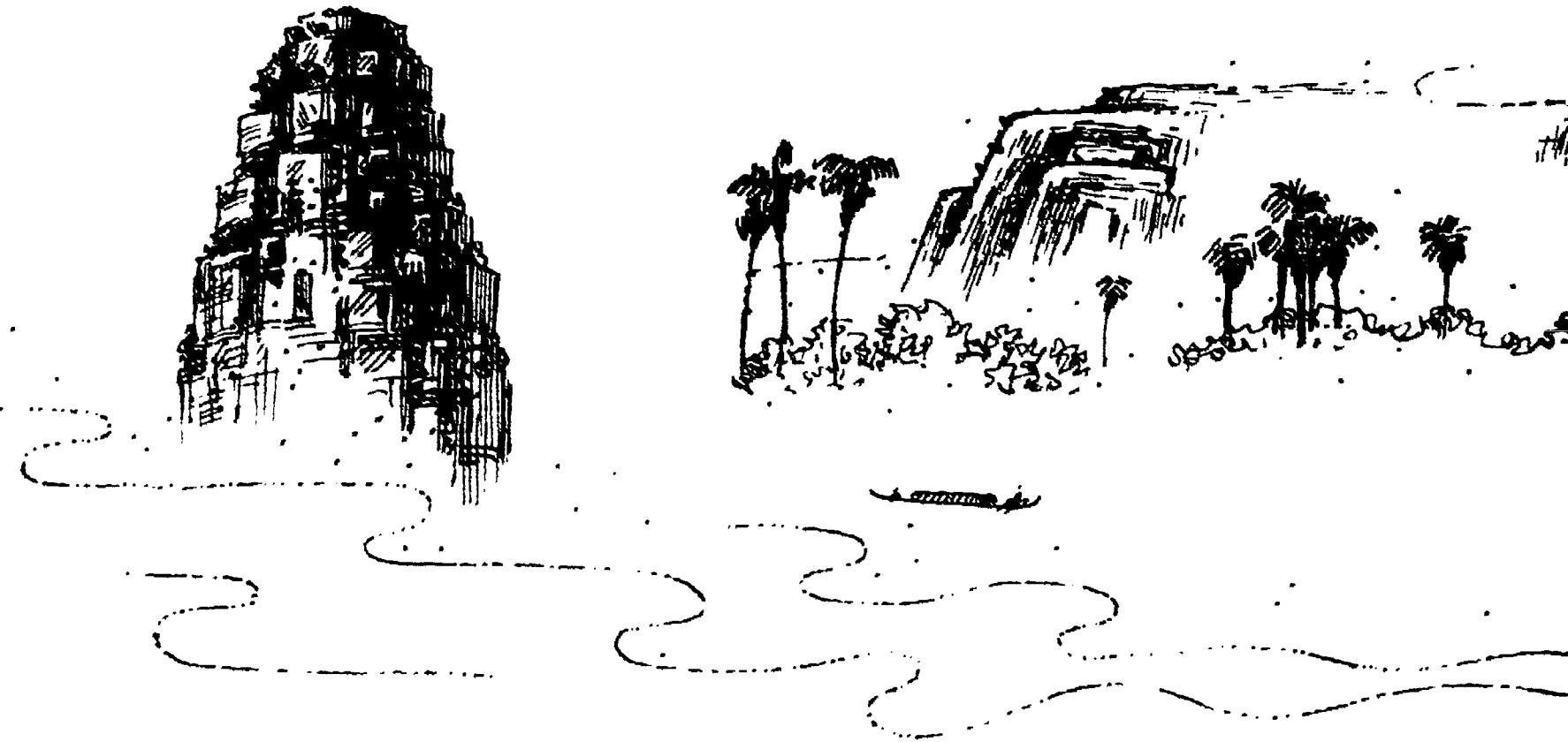
ABSTRACT

The Cambodian folk tale "The Mountain of the Men and the Mountain of the Women" is presented in English (left page) and Khmer (facing right page), with an accompanying teacher's guide. The story, told by a 78-year-old Cambodian Buddhist monk, is part of a longer legend about an unmarried queen who changes marriage customs so she can ask a man to be her husband. The teacher's guide offers suggestions for classroom use of the folk story. It begins with specific performance objectives for using bilingual folk tales and some general ideas for integrating literature with language in the classroom. The second section of the guide offers background information about the geography, history, and culture of Indochina. The third section provides background information specific to the story, including information about ties between schools and home in Cambodia, and additional readings. The subsequent section outlines ideas for whole-class and small-group teaching with this story, including pre-reading activities, motivational exercises, and vocabulary development activities. Finally, a student worksheet provides question-and-answer retention, comprehension, and discussion exercises to be used with a tape recording of the story. The tape recording is not included. (MSE)

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The Mountain of the Men & the Mountain of the Women

ទន្លឹម នំបុស នំបុណ្ណ



A traditional Cambodian folktale told in English and Khmer.

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This storybook is the companion piece to a bilingual audiotape of "The Mountain of the Men and the Mountain of the Women" read in Khmer and in English. It is part of a set of three bilingual books and tapes of Indo-Chinese folktales produced by the Voices of Liberty project.

Voices of Liberty is funded by the Zellerbach Family Fund under the direction of Dr. Paula Gillett, humanities professor at San Jose State University.

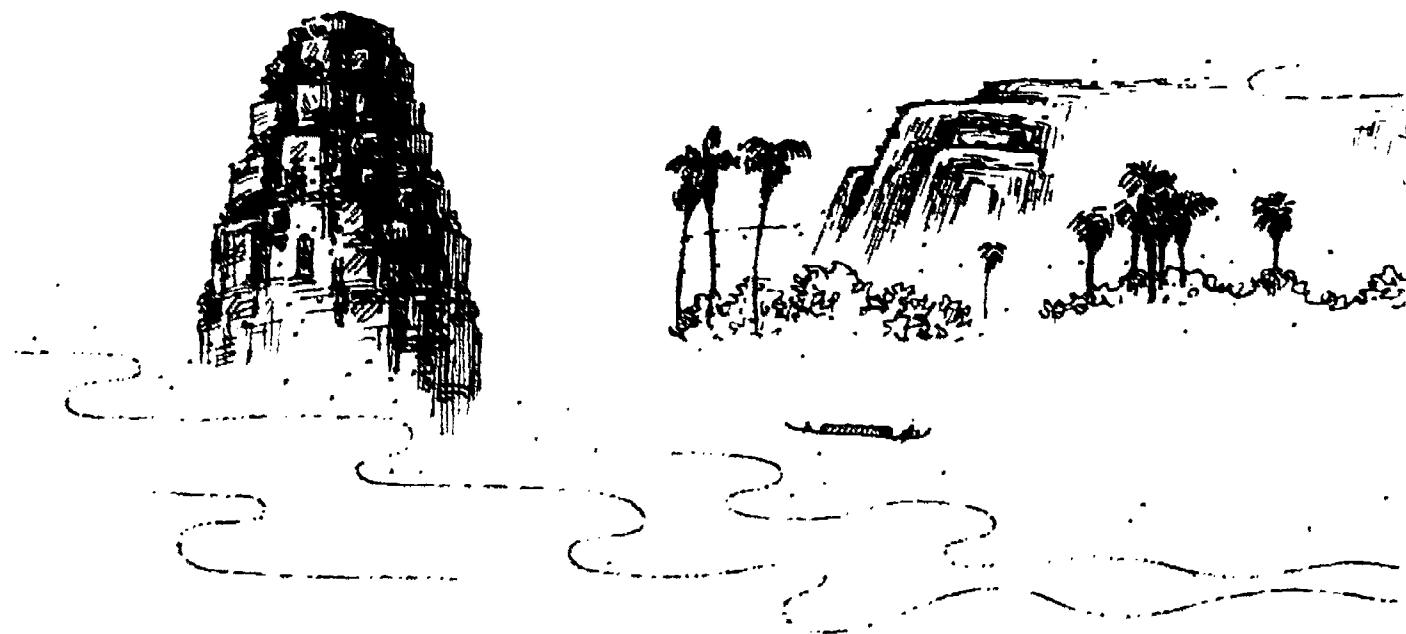
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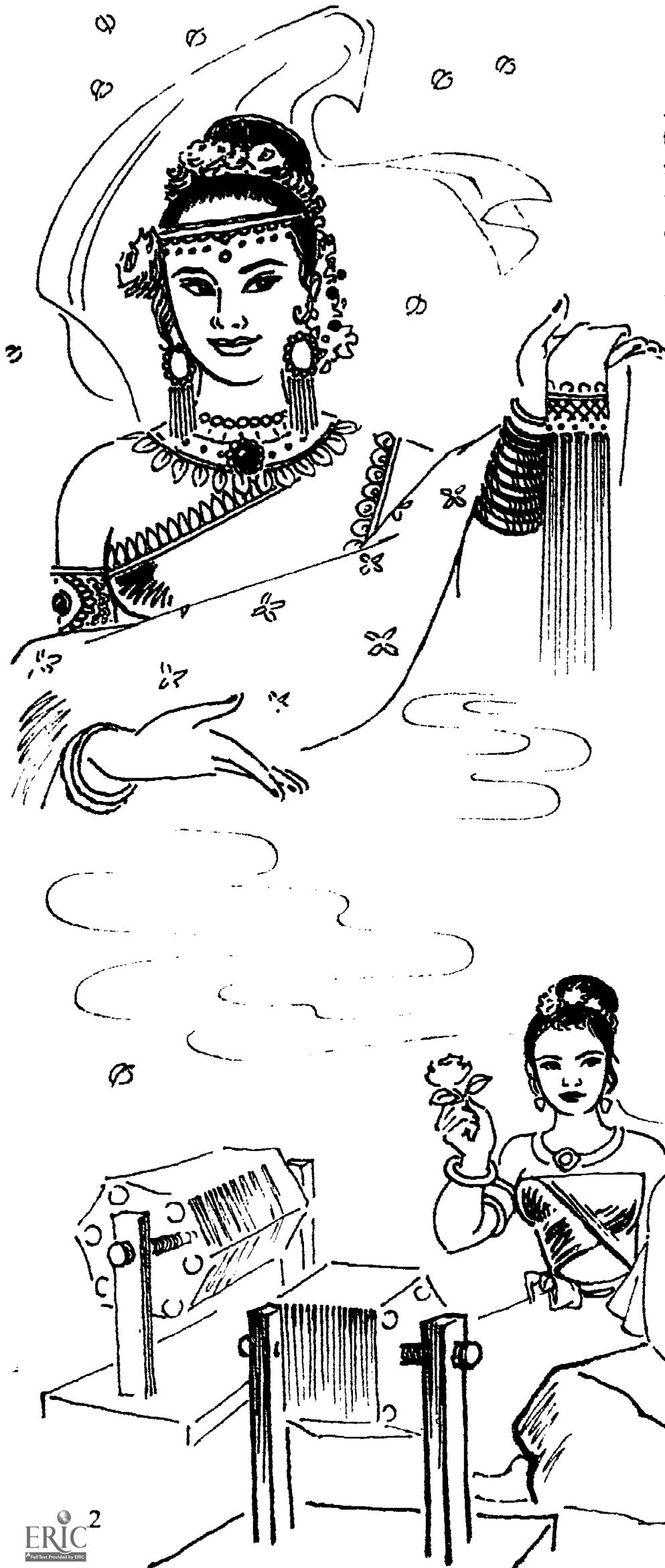
The Mountain of the Men & the Mountain of the Women

ស្រីល នំប្បន នំតិ



A Cambodian folktale told by Touch Neak and retold by Alice Lucas.
Translated by Samol Tan. Illustrated by You-Shan Tang.

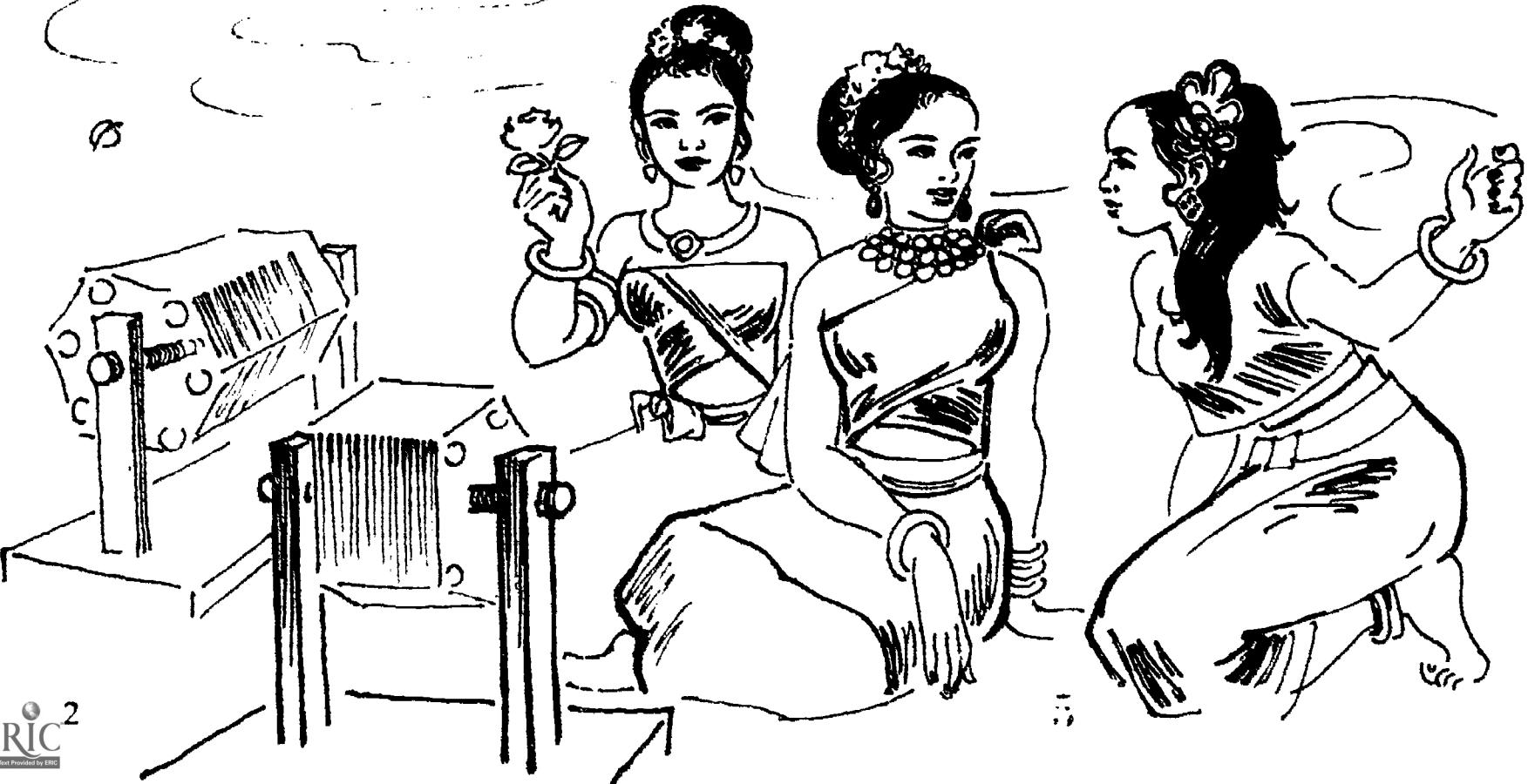
Voices of Liberty
Alice Lucas, Coordinator



A LONG TIME ago, in Kampong Cham province of Cambodia, marriage customs were quite different from the customs of the people today. In those days, it was the girl who proposed marriage to the boy. If the boy and his family decided to accept the girl's proposal, she had to pay for the wedding and buy expensive gifts to give to her future husband.

This custom went on for many years. It seemed very unfair to the young women. They were not as strong as men and could not work as hard to create the wealth necessary to find a good husband.

All over the country girls talked about how to correct this unfair way of finding a marriage partner. They decided to go to the king for his advice. Now, at that time, Jayavarman the First was king of Cambodia. It was this king who had united the Khmer kingdoms of the south with the kingdoms of the north into the mighty Angkor Empire. He had created great cities with beautiful buildings covered with stone carvings. He was a very good king and the girls trusted him to listen to their troubles and help them. But one thoughtful girl reminded the others that the king himself was a man and might not want to change a custom that profited the men of the country.

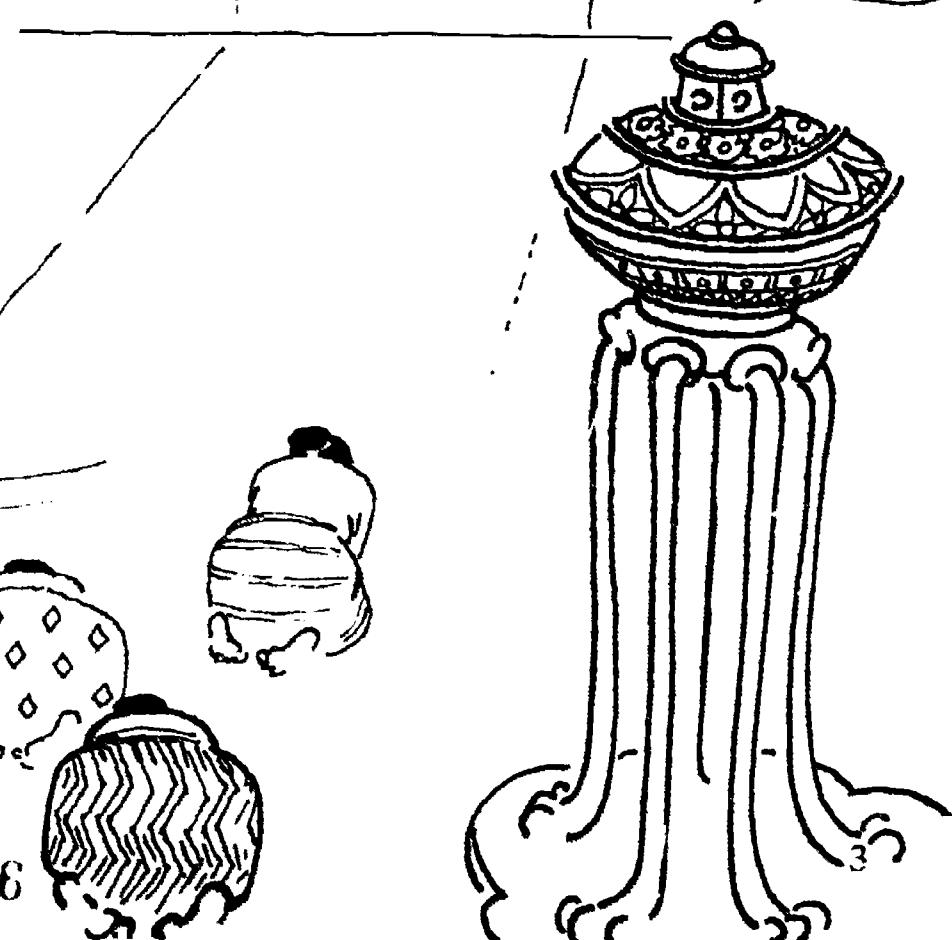
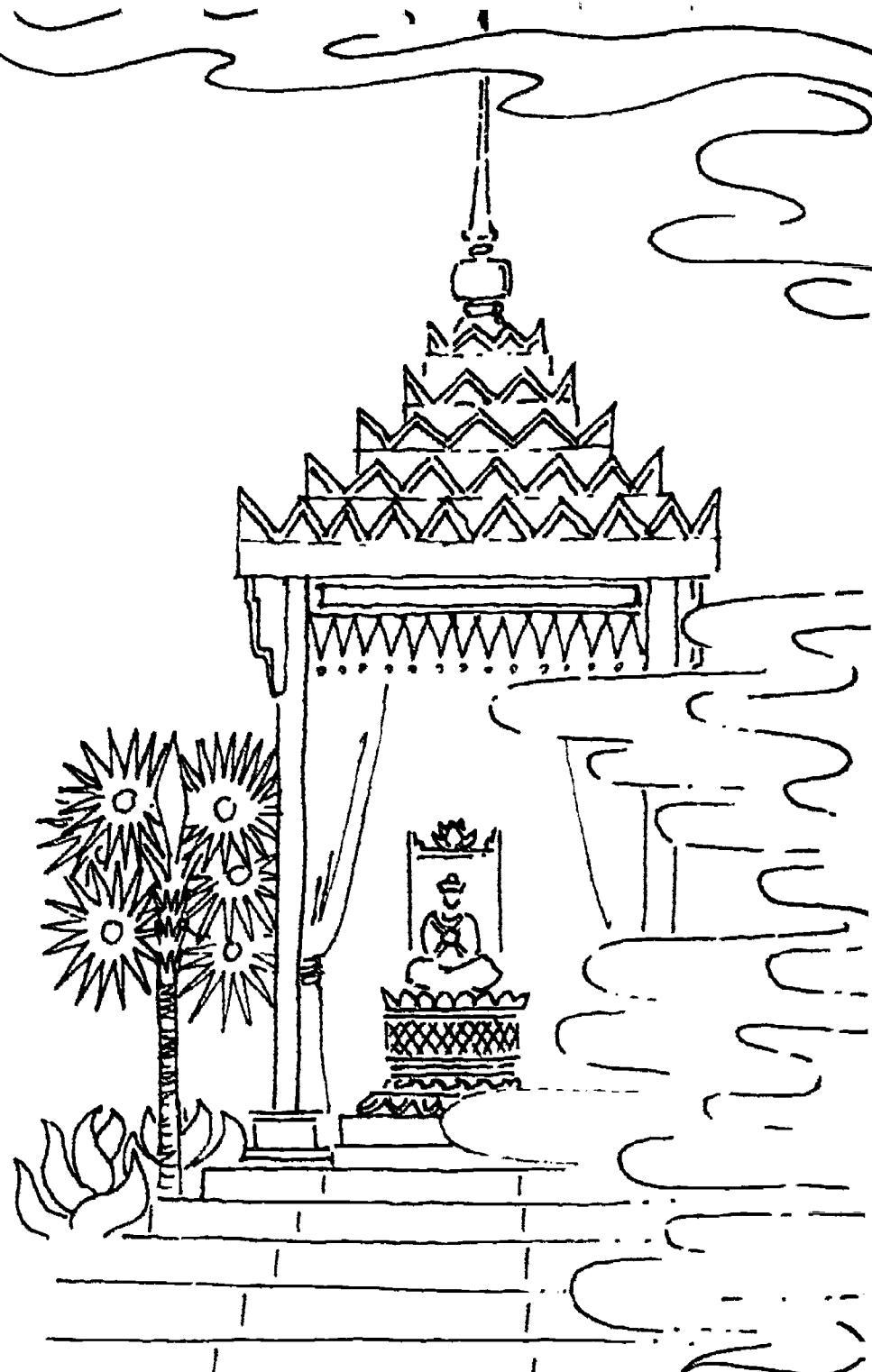


ទំនើប វេជ្ជរាល វេជ្ជិត

កាលពីព្រៃននាយនៅប្រទេសកម្ពុជាអីង ត្បូនខេត្តកំពង់ចាម
មានរឿងពិស្សធម៌បញ្ជានកើតឡើង តីរឿង រួចរាល់រាជការពីរាជក៍
មន្ទុលការដែលឧសភាតីទៅលើទូររាល់ខ្លួនយើងដូចដឹងបាន
នៅក្នុងបច្ចុប្បន្ននេះទេ។ កាលពីសរីរោគនោះ នរៀបរាជរាជការ
ពីរាជក៍ ឬបន្ទុលការតីត្រួតពិនិត្យការដែលបានប្រើប្រាស់ មិនមែនប្រើប្រាស់
ផ្តល់ទៅដីត្រូវត្រួតពិនិត្យការដែលបានប្រើប្រាស់ និងការដែលបានប្រើប្រាស់ និង
សិក្សាសាស្ត្រីខ្លះខាងក្រោម និងក្រុងការយល់ព្រមទៀតរាជការពី-
ពាប់ជាមួយនឹងនាយករដ្ឋនាមរីន្យានេរើរី ស្រីនាមត្រូវតែត្រូវបានប្រើប្រាស់
ដីខ្លួន ដោយមានទិញ្ចរបសរបរដែល មានតិចស្ថិត យកអកប្រគល់ថ្មី
នាយករដ្ឋនាមដីរបស់នាយក។

ទំនើបទ្វាក់រៀបចិនិយត្តុលការរបៀបនេះ ពីច្បាស ប្រព្រឹត្តិថែទាំ
សម្រេច ពាលជាយូរដ្ឋាន បន្ទាប់មកដោយ យល់ឈើព្យាពាយឱ្យនៅ
តើប្រព្រឹត្តិថែទាំទៅទៀតគឺវាអិនសមរប្បេរិយនិតិវិធីនិងត្រួតពិនិត្យ
ផ្លូវដល់ស្រីកម្មសោះទូទីយ។ ពីច្បាប់ស្ថិតិចុះមានកម្លាំងកំហែង
ផ្ទុចប្រុស ហើយម៉ោងទៀតស្រីមិនអាចធ្វើការពីច្បាកច្បានផ្ទុចប្រុស
ដើម្បីរកច្បាកការសំរាប់ដើរស្ថិតិករណ្ឌាមុខការនូវបង្កើលដើតច្បាន
ត្រូវបំភាគទីយ។

កាលពីសម្រេចនោះស្ថិតិសាសន្ត្រួចដែនករខ្លួន ថ្ងៃនេះដើរក
ត្រាតិមួយទៅមួយ ដើរកនិងជាសំបុរុយរបៀប វូរពីដឹងអនុល
ការនេះ។ ឯកាយមកត្រួចដែនករនោះថ្ងៃបណ្តុះត្រូវការការិនិត្តឱ្យ។
កាល់ស្អែក ដើរកឲ្យស្ថិតិសាសន្ត្រួចដែនករនេះ ដើរកនិងជាសំបុរុយ។
ដែនករនោះត្រួចបានដោយវិនិនិមួយដែលនៅត្រួចរាបៀសប្បញ្ញត្រូវ
ក្នុងប្រទេសខ្លួនយើង។ ស្អែកនេះហើយ ដែលថ្ងៃនេះដើរក
បង្រួចបង្រួចឡិកដីនៅករខ្លួនយើងភាគទាំងពីរនឹងខាងជើង។
ទៅជាដែនករនៅប្បញ្ញត្រូវដែលបានបានរៀបចំ។
មិនត្រូវបានប្រព័ន្ធផ្លាមៗបង្រួចដែនករនេះទេ



"We must think of a scheme to trick the king into making the young men propose marriage to us!" cried another girl. And so the girls made a secret plan to present to the king. The best speakers from among the young women journeyed to the city of Angkor to visit the king.

"Most high and sovereign Lord," they said as they knelt before the king, "we ask you to listen to our story. We girls are such weak creatures compared to the strong young men in our country. Yet we are the ones who must propose marriage to a boy, and pay for the wedding! And we must also give fine gifts to him and his family! It is very hard for us to do

these things. Why is it that the stronger boys do not have to propose marriage to us? They are more able than we to pay for the wedding ceremony and buy beautiful gifts, do you not agree?"

King Jayavarman remained silent for a long time. He gazed down at the bowed heads and graceful arms and hands of the girls. "Perhaps you are right, beautiful daughters of the Khmer," replied the king. "But what am I to do? This is the custom of our land. How can I change the ancient way our ancestors have always prepared for marriage?"

The boldest of the girls raised her head and spoke. She pressed her hands together to show her respect. "Most Gracious and Heavenly Master, may we humbly suggest that a task be set for the men and women of the country to decide for all time who should propose marriage." The king nodded his head. "What kind of task can be set to make such a decision?", the king asked.

"We have an idea, Great Leader of the Khmer people," said the girls. "May we tell you of a possible plan?" The king nodded.

"Call all the young unmarried men and the young unmarried women of our country together," said the leader of the girls. "Tell them you want each group to build a mountain to show their respect for you. Give them five days to complete the task. On the morning of the fifth day, tell them that all work must stop. Count the days from the time the Morning Star rises in the dark sky. That is the



វិន្ទុទាំងរសដឹលប្រាកច្បាយហន្តុពន្លេអនុវត្តិក្រុងវារ
របស់ខ្លួននៅ៖ ធម្មោះធោានដីឡើងឱ្យជាក់ទៅលើព្រៃនអនុវត្តិក្រុងរាល់។
ហើយព្រៃនអនុវត្តិក្រុងឡើការនឹងឈើរឿងរឿងនៅក្នុងការធ្វើរ។ ទៅនៅ
ពេលនោះមានត្រូវការដឹលមានសេវកិណ្ឌាសដឹងជាគគ្គប្រាក
ប្រាប់ដែលត្រូវ ផ្លូវការទៅកាត់៖ ព្រៃនអនុវត្តិក្រុងជាអូសដឹង ប្រើកែល
ជាប្រាកច្បាយហន្តុបិន្ទាចិការឆ្លាស់ប្រន្ទូវទៅនឹងបទបារេរាជាបារិតាបេក់
ដឹលជាចំណាត់ចំណាលមិនបានទិន្នន័យ។

“ដួងទេសជនិកត្រូវត្រូវបានពិនិត្យយក ដើម្បីរាយភ្លាសច្បាសអ្នក ព្រៃញភ្លាស
បុរសចុលបកដលើនា និងសុវត្ថិភាពការជាមួយស្តី ទិញ” នឹងជីជាតិ
សំដីរួសស្រីប្រាក់នោះ។ បន្ទាប់បកច្ចូកស្តីទាំងនេះដោយចាន
ខ្លួនឯកាសយកនាគនដួងទេស ក៏នាំត្រូវបានពិនិត្យយកត្រូវ
ដើម្បីចានចូលថ្វាយបន្ថែមនៃព្រៃញភ្លាសអ្នក។ នៅឯណានោះនៅមេដឹកនាំ
ស្រីប្រាក់ច្បាសនាំស្តីទាំងនេះធ្វើដឹរទីថ្មាយបន្ថែមនៃព្រៃញភ្លាសនេះ
នៅនៅរាជរដ្ឋាភិបាល។

ព្រោះបុរសមានស្ថិតិណល្អជាសមិះនឹងខ្សែព្រៃករុណាក្នុងការរក¹
ច្បាក់ចកចេញបានដឹងថាលើការនិភ័យ ទីត្រូវបានរំបែកដីនូន។
ដូចំនេះគឺជាមួយល្អបានដឹងប្រចាំថ្ងៃ

នៅពេលនោះព្រះបាតដីយក្សែនគិតនៅយ៉ាងស្រួលពីរដ្ឋានចេញ
ព្រះនូលមិត្តឱយ។ បន្ទាប់មកព្រះនូលចាន សម្រិះមិលទៀតដឹងថា
សរស្ថានបសស្រីបានប្រាកដនូវបានចិត្តរបស់ខ្លួនកិត្តិថ្លែងហើយ។ “ប្រជុំរឿងអនុញ្ញាតនៃពីរបានប្រាកដនូវបានចិត្តរបស់ខ្លួនកិត្តិថ្លែងហើយ”
បុន្ណែនពីព្រះនូលចិត្តយ៉ាងណា? វិញព្រះអនុញ្ញាតទៀតថា “នេះគឺ
ជាលើលើបទម្មាប់រស់នរយើង តើមីនើនូវទំនើបទម្មាប់នេះ
ដើម្បីបានការិនុសាយកដោយនោះមួយនឹងចាន។ បន្ទាប់ក្រសួង
ដើម្បីបានចិត្តធម៌រស់រាជ្យការ ចានដើរក្រាលទៀត នៅមុននឹង
នាគនិយាយនាគារបានសំណោះច្បាយបន្ថែមព្រះនូលសិន្យចានចាប់ដើរ
និយាយចា. “យើងខ្ញុំព្រះករណាល្អួមព្រះអនុញ្ញាតប្រចាំនាទីតែតើ
ព្រះនូលយុលព្រះមួលព្រះបន្ថែមច្បាយនូវរយៈបាល់ដើរឯករាយគូដិចិន
ច្បួរសនិន្តក្រុងនរយើង។ តើអីកណាត្រង់ចូលទៀតលើកីឡា
អ្នកណានោះ?” ព្រះនូលចានដឹងក្រោមកោស វិញហានបន្ទូលចា.
“និយាយកាត់នាគ តើរាយយោល់ណាត្រូវឯករាយគោះ-
ស្រាយករណីនេះ?”



time before the sun shows its face, while the Night Sky Crocodile can still be seen. When the Morning Star rises on the first day, beat the royal drum to signal for work to begin. When the Morning Star rises for the fifth time, the work must stop."

There were not many mountains in Kampoon Cham province and the king liked the idea of having two mountains built to honor him. He thought he could stand on the top of these mountains and be closer to heaven. He could also watch for enemies from the mountain top. And being a man himself, he believed the men would win this contest and the Khmer way of proposing marriage would continue just as it had in the past.

So, the king agreed to the girl's plan. The next day, his ministers called all the young people to the king's palace. As they knelt before him, the king spoke: "The unmarried women are unhappy with our country's marriage customs. They want the men of the kingdom to propose marriage to them, and to pay for the wedding!"

The young men laughed at such a foolish idea. "Silence!" the king shouted. "Therefore, to be perfectly fair to the girls," the king continued, "I have devised a plan. Listen carefully and I will explain it to you."

As the young men and women sat in respectful silence, the king told them about the plan to build two mountains. He explained how the days would be counted by the rise of the Morning Star. "Do you agree to this plan?", he asked. Everyone bowed even lower to show their agreement.

"Then come with me and I will show you where to build." The king, followed by his ministers, who were followed by the young men, who were followed by the young women, walked along the east bank of the Mekong River to the place where the mountains were to be built.

"Tomorrow, as the Morning Star rises, I will sound the royal drum. That will be the signal for work to begin here beside the river.

"You may work both day and night for the five days. But," he warned them, "you must



ព្រៃកម្ម ផ្តល់ជូនថ្មីថ្មីប្រក នៅលើដែលខ្លាយព្រៃករវាងខ្លួនភ្លាមទៅ
ស្ម័គ្រនេយ្យអ្នកចាត់ក្បួនរោងស្ថិតជាសញ្ញាជាប់ដើម្បីការនាយក បុណ្ណោះ
ដល់ថ្មីថ្មីប្រាំ នៅពេលដែលខ្លាយព្រៃកចាត់រវាងខ្លួន ព្យាករូរាលឹន
ត្រូវកំណត់អស់គ្នាប្រករូរយប់ដើម្បីការភ្លាម។



ເງេករាណណីដល់បុរសថា, ត្រួវទាំងអស់នៅក្នុងនគរយើងគោរព
ការកិច្ចក្រឹមិនឈុទិញអិត្តមិកិត្តិចិបង្គាលការបែលយើងសញ្ញថ្មីនេះ;
ទេ។ ពួកគេទាំងអស់ត្រូវធានាកំណត់ចាន់ត្រូវបាននៅក្នុងនគរ
យើងលើកជីន្យនឹងចូលទិន្នន័យឱ្យស្រើបកធ្វើជាប្រព័ន្ធឌីបុរាណ។

វិនុប្បសក្តីចាននៃត្រាសិចជិរកនេតែគឺដឹងដើម្បីលើសហរួម
នេះ។ នៅព្រៃមួយសុបក់ ទិប្បញ្ញមន្ទីរការ បន្ទូលទីផ្សារា
"ដឹងឱ្យមានយុត្តិធម៌ដែលរាយក្រឹងនាករដឹងច្បាប់រួម
ទាំងអស់ត្រាប្រុនស្ថាបៃ។ ព្រះនាមុកការនន្ទូលឃ្មានយក្រោមវិធីរាជការ
ការណ៍ឈើកត្រួតខ្សោយការនេះ។ និង ថែមទាំងចាននាយុល់ដ្ឋាក
យុទ្ធផលយុទ្ធនឹងទាំងនេះទីតាំងអនុវត្តន៍ការយកត្រាយត្រូវការងារស្ថាបៃ
សំគាល់ក្នុងការបារែងដើម្បីនិងរាយក្រឹងនាករ។ នូចព្រះនាមុកការនេះទៅ
អ្នកទាំងអស់នោះថា "តើម្ខាត់ទាំងអស់ត្រាយលែងវិធីនេះរឿងបើយុទ្ធបៃ
នៅៗ" ត្រូវការក្រានខ្លួនក្នុងច្បាប់យុទ្ធនឹងថា ចានយុល់ព្រមរឿងបើយុទ្ធបៃ

remember: When the Morning Star rises the fifth time, you must stop work. Then you may rest until the sun shows his face. Do you understand?"

The young men and the young women nodded. "When the day is fully light," the king continued, "I will inspect the work myself. If the men have built the higher mountain, the women must continue to follow the marriage traditions of our ancestors. But if the women's mountain is highest, then the men must propose marriage, pay for the wedding and bring gifts to the woman and her family."

When the king had left, the men laughed and joked about the proposal. "No woman

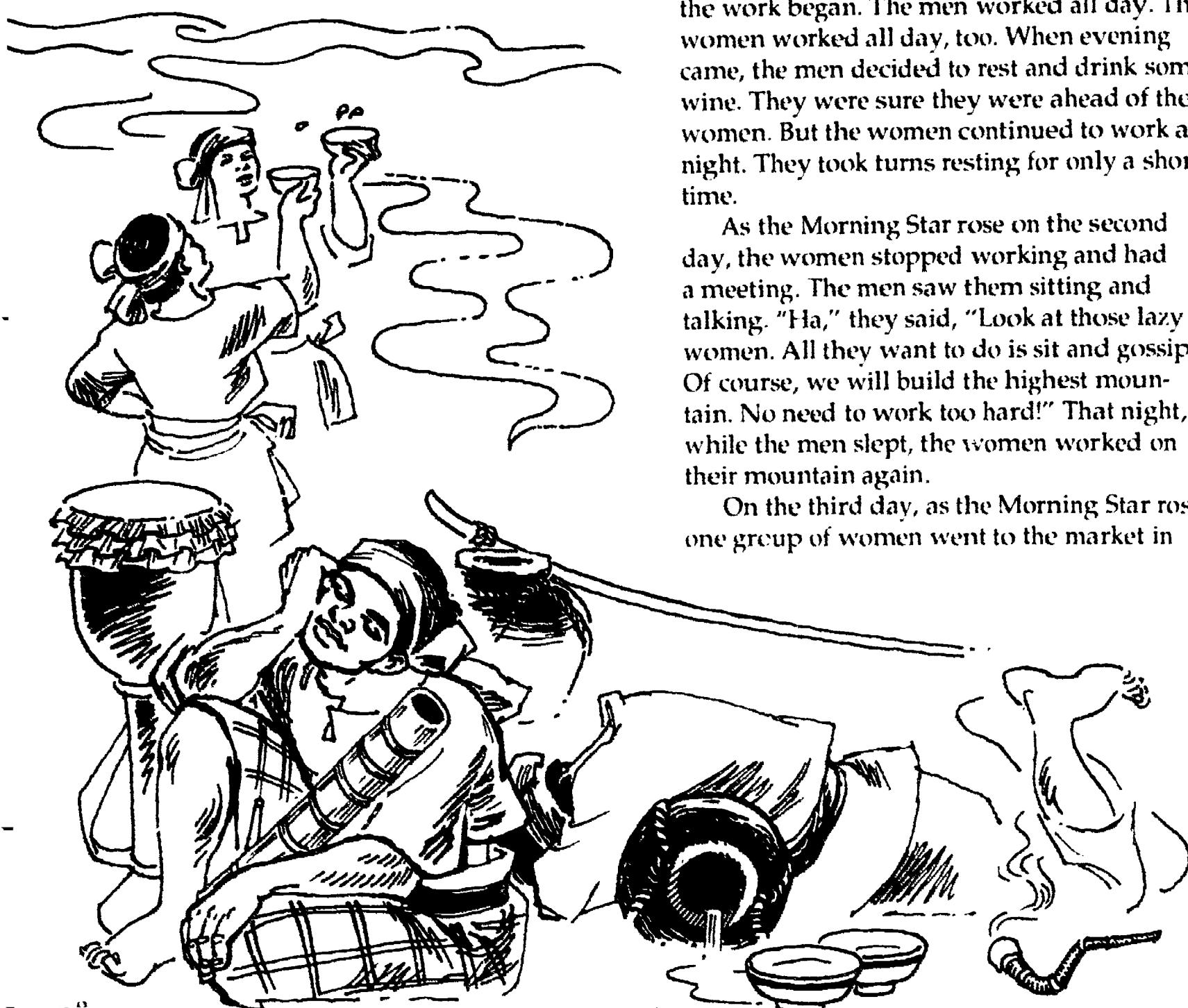
can do such hard work," they said to themselves. "We will win with no effort at all! Let us go home to our parents and rest so we are ready to work tomorrow."

That night, while the men were sleeping, the women met. They were afraid they might lose unless they started work right away. Quietly, they walked to the building place by the river. Carefully, they loosened the earth so that the next day they could roll big stones together to form the base of their mountain. Then they covered their work with branches of trees so no one would guess they had already started.

When the Morning Star rose the next day, the king sounded the royal drum and the work began. The men worked all day. The women worked all day, too. When evening came, the men decided to rest and drink some wine. They were sure they were ahead of the women. But the women continued to work all night. They took turns resting for only a short time.

As the Morning Star rose on the second day, the women stopped working and had a meeting. The men saw them sitting and talking. "Ha," they said, "Look at those lazy women. All they want to do is sit and gossip. Of course, we will build the highest mountain. No need to work too hard!" That night, while the men slept, the women worked on their mountain again.

On the third day, as the Morning Star rose, one group of women went to the market in





ស្ថិកទូទីនឹងលាក់ពាលម្បាយត្រូវករណ៍ សម្រេចស្អែកជាសញ្ញាត់
ដើម្បីបានបន្ថីជីវិតយ៉ាងអភិវឌ្ឍន៍ ពួកបុរសខ្លួនធ្វើការនៃសំណាក់ពាលម្បាយ
ត្រូវបានបន្ថីជីវិតយ៉ាងអភិវឌ្ឍន៍សំរាប់ពាលម្បាយត្រូវដើរ។
ហើយនឹងនៅពាលម្បាយបំពាកររោះរាននឹងត្រូវយកសម្រាក ដែលពីរ
ដីក្រោម លើនិរ្យាគយ៉ាងសប្តាយនឹងការ ក្រោមព្រោះគឺតិចថាទៅ
រានធ្វើឈើនជាងត្រូវត្រូវបានបន្ថីជីវិត និងការបន្ថីជីវិត និងការ
ទាំងយកសម្រាប់ទាំងពីរការបានបន្ថីជីវិត និងការបន្ថីជីវិត និងការ
ប្រាកាសសំរាប់ពាលម្បាយបំពាកររោះ។

នៅថ្ងៃទីពីរណាលដ្ឋាយប្រើករណ៍ ពុកស្ទឹងនាំត្រាសំរាបពិការនានា
ដើម្បីយើកអនុប្រជុំ។ និញ្ញកកម្មោះវិញ្ញ កាលបិច្ឆាសយិច្ឆាសធ្វេះ
កនាំត្រាសិយាយធិលខាយដល់ពុកស្ទឹងនាស់នោះថា “ពុកស្ទឹងខ្លួន
ប្រឈមសិរីនៅក្នុងខ្លួនខ្លួន” ហើយវិនិយោគ និងរក
រឿងនិយាយដើម្បីត្រូវបើកប្រាក់។ ពុកយើងច្បាសជាតិនេះ ពុនត្រូវបាន
ខ្លួនជាតិនេះបាន។ ដូច្នេះពុកយើងនិន្ថែរីប់រីប់ប្រើបានជីវិក
ខ្លួនជាតិនេះបាន។ “ប្រឈមសិរីនៅក្នុងខ្លួនខ្លួន” នៅថ្ងៃទីពីរណាលដ្ឋាយប្រើករណ៍

ថ្លែងអាយុរិកនៃទ្វេនូវនឹងទេ) នៅពេលនោះកន្លែកស្រីយេប្បុរាណត្រូវបានពេញដីណើរទៀរកទិញប្រជាសាស្ត្រ នូវនឹង ខិស្សរំចាម និន្ទន់ទេ។ មួយប្បុរាណទេ) ក្នុងពេញដីណើរទៀរកទិញ

the village to buy some thin, clear paper, some string and a candle. Another group went to the forest to cut some bamboo.

"Look at that group of women over there. Some are going to the village market and others are going to the woods to get out of the hot sun. They cannot stand this hard work. And so saying, the men also stopped their work to sit in the cool shade of a tree. Again on the third night, the women worked while the men slept.

On the fourth day, as the Morning Star rose, the men saw the women sitting in a close group beside their small mountain. The men could not see what they were doing. "Now just look at those foolish women! They must be chewing betel nut instead of working. How do you expect to build a mountain that way?" the men laughed. They worked for a while, then sat down to rest under a tree.

Now, what do you think the women had been doing as they sat in the circle that day?

They had been making their own Morning Star! They used a very sharp knife to cut the bamboo from the forest into slender pieces. They arranged the pieces in the shape of a star and tied the corners together with pieces of strong grass. Then they covered the star with the clear paper. Now the star looked like a lantern. Next, they tied a long string to their star and hid the whole thing in the grass.

That night, the women again worked on the mountain as the men slept. But in only a few hours, they took the star lantern from its hiding place in the grass and put the candle inside. An evening breeze lifted the lantern high in the sky. There it shone bright against the darkness.

At once, the women began to wail and cry. "Oh, no, what a short night this was! Now the Morning Star has risen for the fifth time and we must stop building. Oh we have certainly lost the mountain building race to the men."

The men hearing all this noise, woke up



ព្រៃដើម្បីការបែងស្ថិត គិត្យាយទិញតុកករណ្ឌភីនូវ កាលបិច្ឆាសយិល្ងោ ត្រកស្តីជីថាមនេះ នៅត្រូវបានការអនុវត្តដើម្បីការលេខជាលើកដូចខាងក្រោម នានាបុរសម្ងាត់ពាណាពទីផ្សារថា "សិលពួកវានៅ នាំត្រូវបានបង្កើតឡើង ដើម្បីក្រុបអស់ហើយ នៅពីរបញ្ជាកច្ចោមយិល្ងោចាតុករាជីនរាជនៅ ធ្វើការកណ្តាលថ្មីក្នុង និងធ្វើការចូលស្តីប្រាលទីឱ្យម៉ោង បុន្តែនូវការការ ពិនិត្យការបុរសទៅដឹលនាំត្រូវបានរាជក្រឹត្យបង្កើតឡើង នៅក្រោមដើម្បី នោះ ពាណាពបានរៀបចំ គិត្យាយទិញបែងស្ថិតិលិលិត្ត ត្រកបុរសប្រាល នាំត្រូវបានបង្កើតឡើង នៅត្រូវបានបង្កើតឡើង នាំត្រូវបានបង្កើតឡើង

នៅថ្ងៃទីបូណ្ឌនចូលពេលភ្លាមៗរាជការនៃឡើង ពុកបុរសចាន ដើម្បីត្រួតពិនិត្យការងារនៃក្រសួងយោង ដើម្បីជួយបានក្នុងតាមត្រួតពិនិត្យ ហើយ។ ពុកបុរសទាំងអស់នោះមិនចូលរឿងយើងទេថា តើពុក ស្រីឱ្យគេកែចាយនៅឯណីវិនិច្ឆ័ន់។ បុរសឆ្នោតចានពេលឡើងថា, "មិន ឬ៖ពុកស្រីឱ្យខ្លួនប្រឈមសរស់នោះ វាតិតែនៅក្នុងយោងសិល្បោ សិ ម្បជីនិសការងារទៅឯណី តើត្រូវវាទីត្រូវដោយប៉ែចនិងកើត? ហើយ ពុកការម្មានស់នោះក៏នៅត្រួតពិនិត្យ។ ពុកការម្មានទាំងអស់នេះ ធ្វើការនៅនឹងធម្មបៀវជានិយោរ៍ ហន្តុយ៉ែកគេកែចាយនៅត្រួតដើរកាតិ ម្បយទៅឯណី ដើរករបុសគោល អំពីពុកស្រីដែលចូលរឿងនៃក្រសួងយើង ហើយមិនចូលនោះ។ បុរសឆ្នោតស្អារឡើងថា, "ពើមាននរណាបាសាដីន អំពីពុកស្រីឱ្យការធ្វើវិវឌ្ឍន៍ពីបីរាលិមិញ"។

នៅក្នុងរាជ្យីចុះក្រាយព្យាក្ស់ឱ្យប្លាននាំត្រាមីធ្វើការផ្តល់សេវាអូន
និងខាងបុរសនិព្ទិតិភីកសេវានាំត្រាមីដែរ។ ព្យាក្ស់ឱ្យប្លានប្រចាំថ្ងៃ ប្លាននាំ
ព្យាគម្បាលនិងក្រាលព្យាលរំសៀវភៅ៖ពេលម៉ែននឹងពីរបុរីយ៉ាង។ វួចកំ
នាំត្រាមីយកគោរមិនប្លានណាកទុកដីថ្វីនោះ មកដោតទៀនជនុំ
ដាក់នៅថ្វីកណ្តាល។ ចូលជានៅឯណានោះហេតុខ្សោយឱ្យដឹងទីតាំង
ឈើយ៉ាងឱ្យឈាមិនប្លានព្យាក្ស់ឱ្យឱ្យនោះប្រាក់ទីនឹងយ៉ាង
ខ្សោយឱ្យប្រើប្រាស់នឹងឈើឱ្យឈាមិនប្លាននឹងពីរបុរីយ៉ាង។ ឬនេះព្យាក្ស់ឱ្យ
ជាថ្មីរារមិនត្រូវបានប្រើប្រាស់ក្នុងយ៉ាងដឹងក្នុងប្រើប្រាស់។ វួច
ព្យាក្ស់ឱ្យនោះនាំត្រាមីលើកទីនឹងថា, “ឥឡូវនេះខ្សោយព្យាក្ស់ករណនឹង
ជាតិប្រើប្រាស់ឈើកទីក្រោមឱ្យរីរិយ ឱ្យឈើឱ្យនោះស្ថាប្រើប្រាស់បែងច្រែនិងទៀតទៀត
ទៀត។” មិនត្រូវបានប្រើប្រាស់ព្យាក្ស់ឱ្យនោះបន្ថែមទីក្រោមឱ្យរីរិយ ឱ្យឈើឱ្យ
ច្បាស់ជាថ្មីខាងក្រុងរាជ្យីចុះក្រាយព្យាក្ស់ឱ្យនោះបន្ថែមទីក្រោមឱ្យរីរិយ។”



and looked at the sky. There, they saw the bright star shining. "Listen to those wailing women," they shouted. "Now we have clearly won the building race. When the sun rises and the king comes to inspect the two mountains, we will be the winners. Come, friends, let us sleep a little longer so we will be rested for a big celebration tomorrow."

So the men went back to sleep, and the women continued to build all the rest of the night. When the true Morning Star rose for the fifth time, they stopped and they too rested.

As the sun climbed over the edge of the earth into the eastern sky, and the land flooded with light, the king and his ministers came to inspect the mountain. The king looked

to the east. There stood the women's tall mountain sloping gracefully to a slender peak.

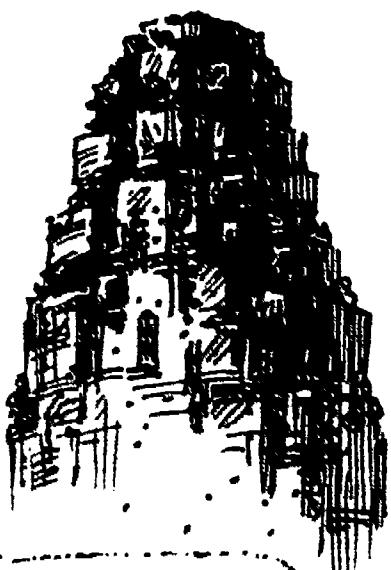
"Very nice," said the king. "It is as lovely to look at as the beautiful daughters of the Khmer Kingdom themselves. Now let me see the work of the men."

To the west, the men's mountain stood on a broad, sturdy base. It rose sharply on all sides, but then it stopped. It was flat on top. It had no peak at all! And when the king and his ministers stood back to compare the two mountains, it was plain to see that the women had won.

Because he was an honorable man, the king kept his word. He sent a proclamation out to all the land, and this is what it said:

"From this day onward, in matters of marriage, it must be the man's responsibility to propose to the woman. He must buy fine gifts for her and for her family. And he must also pay for the wedding feast. In this way, the men of the Khmer Kingdom will show honor to the women."

If you travel up the Mekong River on Highway 7, past Phnom Penh to the Kampong Cham, you will see two mountains, the Mountain of the Men and the Mountain of the Women. And you will see for yourself which is the higher and the most beautiful.



សម្រេចបារយ៉ានអិនកន្លែង ជានឡើងពួកប្រសភាកត្តិ
ដែកនាំ ឬទូកគេសង្ឃឹមថារឿងរីយៈបាប់តែយិត្យត្រាយ
ព្រឹកនៃទីផ្សារយោងត្រង់ខ្លួន។ តែពួកគេតុចានូលីទីយ៍ វិចប់រ
ជានាំត្រាសែចចំរកដាក់ពួកស្រីរោបាយមានបន្ទីរបានទីនៅថា, “ពួក
និងដីនេតជាទ្វារៈនេះ យើងប្រាកដជាមួយពួកស្រីរហើយ, ព្រឹក-
ស្អូកនេះណែលថ្វីរ់, ព្រះនានានឹងយាយមកមិនត្រូវចាំនុះកីរនេះ ដល់
ណែលនោះព្រះនានានឹងបានពួកយើងឱ្យជាមិនមាន។ ដូច្នេះ
យើងកុំទិន្នន័យ នៅក្នុងបានយុរបន្ទីចិត្តទៅតែ
ដើម្បីបានក្បាល់ដែលបែកលើកអំពីជីវិះរបស់យើងទាំងអស់ត្រា
នៅថ្វីស្អូកនេះ។

ដោយលេចក្តីព្រៃកនុរាលក, ពួកបុរសកំបបូលត្វាញូលដែកនៃត្វានសល់ម្នាក់ទីឱ្យ។ ចំណោគខាងពួកស្ទើវិញ្ញបន្ទាប់ពីពួកពួកបុរសចានរឿង គេកំនាំត្វាជាប់ជ្រូនដិជាបាយនៅរឿងត្វាយព្រឹកនៃមនទិនទេបន្ថែមដែលបានរៀបចំឡើង។

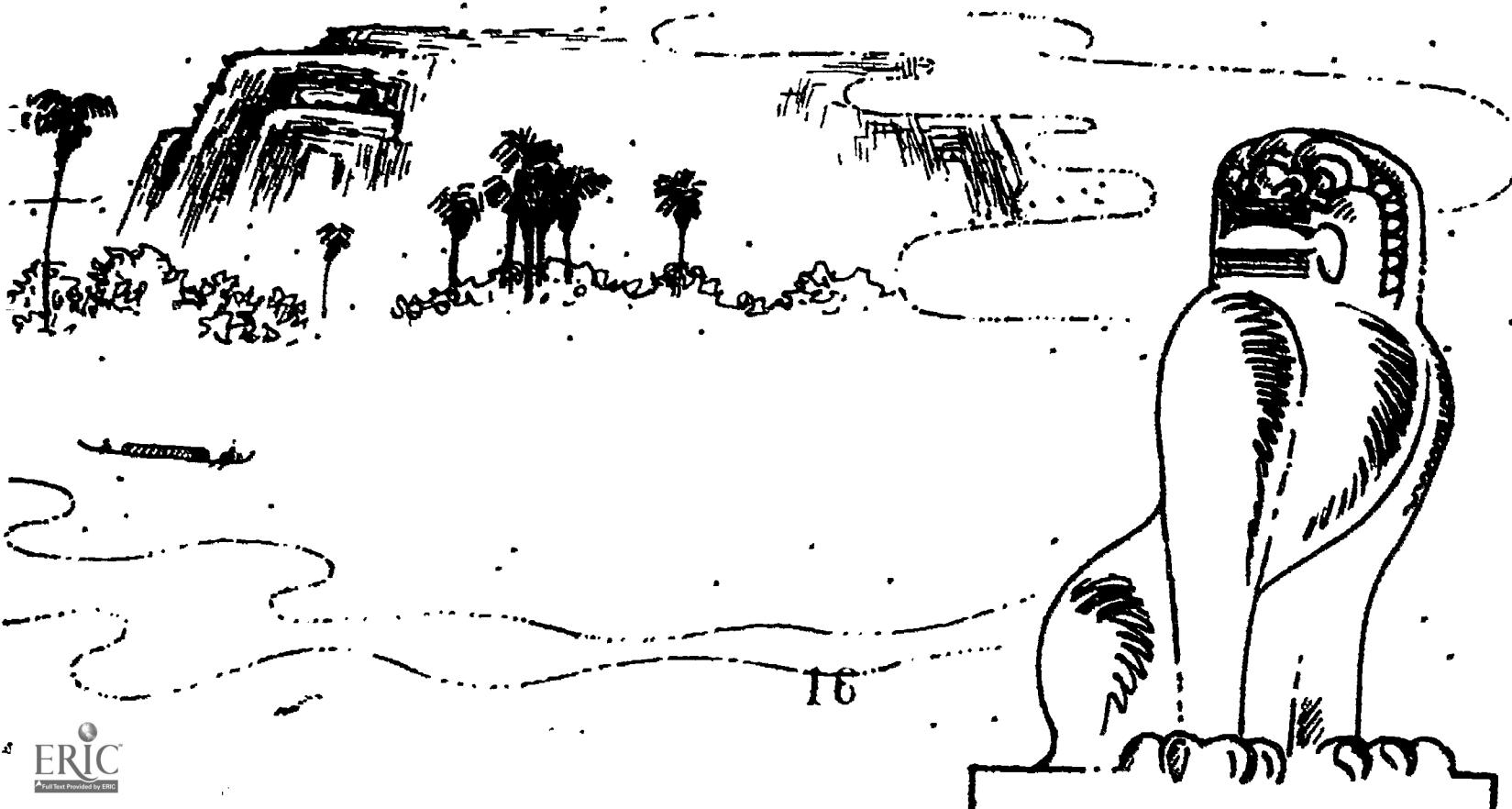
ពេលដើលប្រាជេវាទីក្សយោប់រំអូនបន្ទុញ្ចាតិទិសបុរី រហូតដល់
ផ្លូវធែនដីរាជបីលីយិត្តាច្បាស់ធែនទេន។ ព្រះថាញជ័យរីនទីមួយ
ព្រមទាំងអស់ពួកនាប្រើនសព្វមួយន្ត្រី ថានដើររាយរាយអូកពិនិត្យ
មិលភ្លើចាំខែពីរនោះ។ ពេលដើលប្រាជេវានឡាយព្រះនៅឆ្នោះទៅ
ទិសខាងកើត ក្រោមប៊ិតយិត្តាផ្លូវដឹងលខ្ពស់ស្រីម៉ាមកំពូលយ៉ាង
ស្អាតឥតខុសបាន ព្រះម្ចាស់យកចិនាព្រះនឡាយ ឬមិនរើយស្អាត
ទៀតដែន។ ព្រះនឡាយពេលទីនេះថា, “នេះថានជ័យក្នុងសិបន្ទូល
មិត្តរបស់នរណារីខ្មែរយើងឱ្យនូវ។” និងព្រះនឡាយកំបងសទ្ធិមិលភ្លើខាង
ប្រសម្រាប់។

ព្រះបានដើរក្នុងជាស្ថិតមួយព្រះអនុដែលស្មោះត្រួតនឹងប្រជាពលរដ្ឋ។ ព្រះអនុក្រោម្ចាប់ នូវពាក្យសន្យាបស់ព្រះនាមួយនឹង ពុកស្តីរឿង ហន្ទាប់មកព្រះអនុ កំបានចាប់ផ្តើមប្រកាសញ្ញប្រជាពលរដ្ឋបាននឹងពុទ្ធឌាំងនគរ ដូចមានកំណែនេះ៖

ចាប់តាំងពីថ្ងៃនេះទៅ ពិធីរៀបមុន្តុលការ តិចិយបុរសទួល
ឱសត្រូវទាំងអស់។ បុរសត្រូវចិញ្ចាបស់បរជ័យនៅតំបន់ ដើម្បីបើក
ជីវិនឡាយលទ្ធផលឱ្យត្រូវបានស្រើបានរឿងយានីព្យ។ មិនតែបុំណូនៗបុរស
ពិគ្រោះឡាយប្រាក់សំរាប់រៀបចំពិធីមុន្តុលការទាំងអស់ទេ តាមដែរ។ ដើ
របៀបនេះគឺមាននឹងយ៉ា ប្រុសនៅក្នុងនគរយើងចានផ្លូវកិត្តិយស
ទ្វាងល់ពុកសិរីបស់យើងហើយ។

បើយើងធ្វើដីណីក្រឡាត្វេ ន្អោះទៅកាលនិរូវរេន្ទ
កំពុងចាយតាមផ្លូវជាតិលេខ៣ នៅលាងទៅដល់បង្កាលគិតិថ្នូរិយ៍ត្រួត
លេខ១១៦៤ ហើយបើយើងមែនវិភាគទិន្នន័យនាន នៅខាង
ឆ្លែងដែលម្នាយពីផ្លូវជាតិទៅប្រមាណជាមួយគិតិថ្នូរិយ៍ត្រួត យើងនឹង
យើងមានត្រួតពីរនៅទៅនឹងត្រួត ម្នាយនៅខាងកើតខ្ពស់ ឬម្នាយទុក
ដីលាងទាបជាតិនៅខាងលិច។

អ្នកនេះជាអ្នកដែលមិនអាចសម្រេចបានទេ!



The Story

Touch Neak, a 78-year-old Cambodian Buddhist monk, told this story in Khmer with broad gestures, lively facial expressions and a lot of laughter. It was recorded at his home in San Francisco and later translated into English. It is part of a longer legend that begins with the story of an unmarried queen who changes marriage customs so she can ask a man to be her husband. The two mountains, or phnoms as they are called in Khmer, really do exist, and on top of one is a beautiful temple.

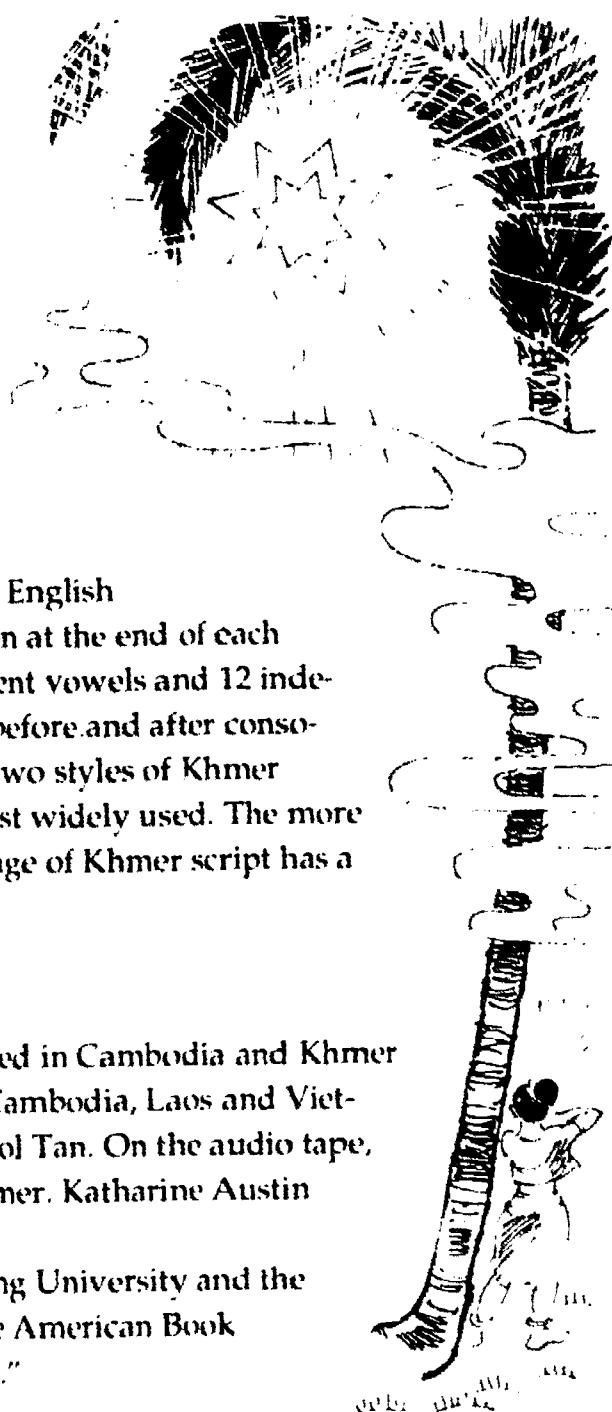
The Language

Khmer is the name of the official language of Cambodia and of the people who make up 85% of the population. The script, derived from Sanskrit, was brought to Indo-China from India along with Theravada Buddhism. In this story, some words used to address royalty are Pali, the sacred language of Buddhism, which is part of classical Khmer, Lao and Thai languages but may be unfamiliar to contemporary speakers of these languages. Khmer, non-tonal and mono-syllabic, has no phonemic stress system. To the ears of native English speakers, Khmer has a staccato quality, with a rising inflection at the end of each sentence. The Khmer alphabet has 33 consonants, 21 dependent vowels and 12 independent vowels. Vowels are written above, below, around, before and after consonants, giving the printed page a flowing appearance. Of the two styles of Khmer script, wedge-shaped (cuneiform) Chrieng characters are most widely used. The more rounded and graceful Mul characters are used for titles. A page of Khmer script has a grace and beauty that is artistically pleasing to the eye.

The Author, Translator and Illustrator

Alice Lucas, a teacher in San Francisco, became interested in Cambodia and Khmer culture through her students, and has traveled throughout Cambodia, Laos and Vietnam. This story, told by Touch Neak, was translated by Samol Tan. On the audio tape, Katharya Um read the English and Jennifer My read the Khmer. Katharine Austin was the recording engineer.

Illustrator You-Shan Tang received his training at Beijing University and the Central Academy of Fine Arts in Beijing. In 1984, he won the American Book Award for his illustrations in the children's book, "Pie Biter."





VOICES OF LIBERTY

TEACHER

DISCUSSION GUIDE

THE MOUNTAIN OF THE MEN
AND THE MOUNTAIN OF THE WOMEN

ស្រីម ស្នូលក់ ស្នូលក់



SUGGESTIONS FOR TEACHING
WITH THE KHMER FOLK STORY

OBJECTIVES FOR USING BILINGUAL FOLKTALES

Students will:

1. Increase their awareness and understanding of other cultures by reading and listening to folktales in English and the original language of the culture represented.
2. Recognize the four elements of a folktale present in the folk literature of all cultures:
 - Simplicity of language and ideas
 - Presence of magic, trickery or fantasy
 - A moral
 - Transmission of culture
3. Develop and reinforce English language skills by listening, speaking, reading and writing.

Suggested activities are divided into six categories:

- Pre-reading activities
- Remembering what you read
- Interpreting what you read
- Applying what you read
- Integrating literature with language
- Enrichment, reinforcement and extension

MATERIALS NEEDED

- Class copies of the folktale and audio-tapes of the story
- A cassette tape player
- A listening center, if desired, so students can listen to the story in both languages simultaneously
- A wall map of the world
- Pictures and drawings of the culture represented
- Artifacts, films, videos of the culture

INTEGRATING LITERATURE WITH LANGUAGE

Here are some ideas for integrating literature with language that can be used any time during or after reading the story to develop and reinforce language skills.

Listening-Speaking Activities

1. Play the game, "Who Am I?" Map the characters and their personalities on the board. Divide the class into one group for each character. Instruct them to pick out quotes from the text that illustrate the personality of their character. Each group then reads the quotes to the rest of the class for identification.
2. Have students act out the story, using reader's theatre techniques.
3. Brainstorm other solutions to the characters' problems.
4. Dictate key sentences from the story.*

5. Choral activities: Read one line and have the students read the next line (or paragraph).*

Writing-Reading Activities

1. Keep a reader's journal in reaction to the story. Note:
 - things that don't make sense
 - something that doesn't fit
 - important details
 - interesting quotes
 - favorite passages
 - personal responses
2. Write a descriptive paragraph detailing the personalities of the main characters in the story. Compare and contrast.
3. Write a dialogue between the main characters to accompany the action in one story scene.

4. Write a different ending for the story.
5. Write a persuasive paragraph to convince one of the characters to change his or her actions.
6. Create metaphors and similes that describe the personality of the characters.
7. **Changing tenses:** Ask students to change the tense of a passage from the story. Discuss the difference in feeling this change makes.*
8. **Editing:** Write a passage incorrectly and ask students to find the errors.
9. Ask students to use vocabulary from the story to write simple, compound and complex sentences.*

- Play traditional music of the culture while students write in their journals.
- Research customs of the country. Chart and display the information.
- Divide the class into groups to draw sections of the story on large pieces of cardboard to present to another class.
- Make a large map of the country showing major cities, mountains, rivers, lakes, etc.
- Read another folktale and compare with this one.
- Make shadow puppets and present the story as a play.
- Invite people from the community to talk about their country.
- Have a food tasting party.
- Set up a class center with artifacts, pictures and books about the culture of the country.

Enrichment-Reinforcement and Extension Activities

- Make a picture book retelling the story.
- Make a picture map showing the movement of the characters.

* Especially good for LEP students

INDO-CHINA OR SOUTHEAST ASIA?

Indo-China is the name the French gave to Vietnam, Laos and Cambodia, which were their protectorates from the mid-19th century until 1954. Along with Thailand, Burma and Malaysia, they occupy the peninsula that makes up the large land mass in Southeast Asia. The term acknowledges the geographic and cultural influence of the major countries of Asia, China and India, which dominated the political and cultural growth of the peninsula for well over 1,000 years. Southeast Asia is the term generally used to include Indonesia, the Philippines, Brunei, Singapore, Malaysia, Thailand, Burma, Cambodia, Vietnam and Laos.

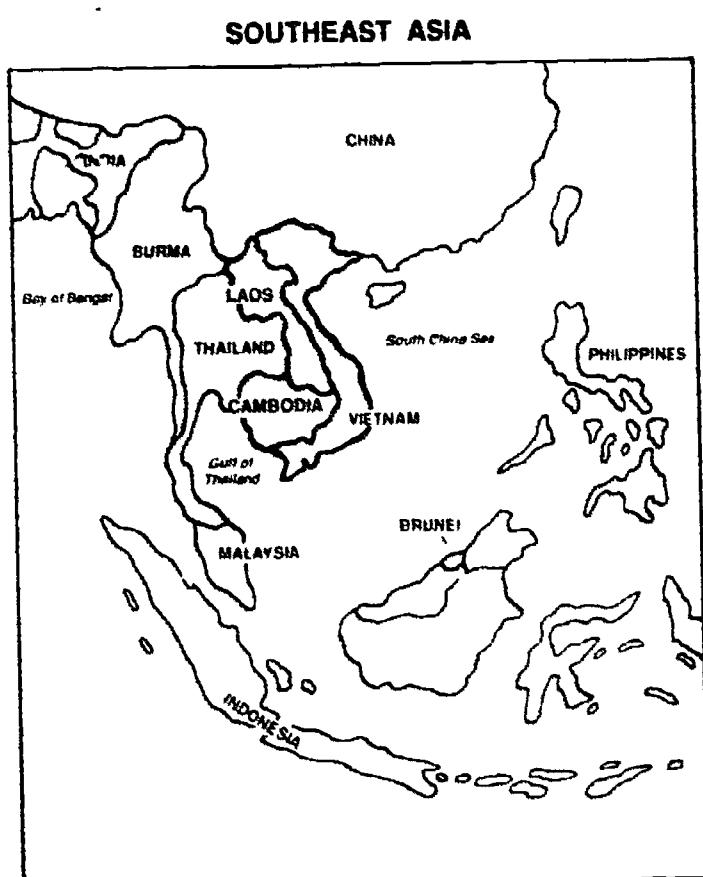
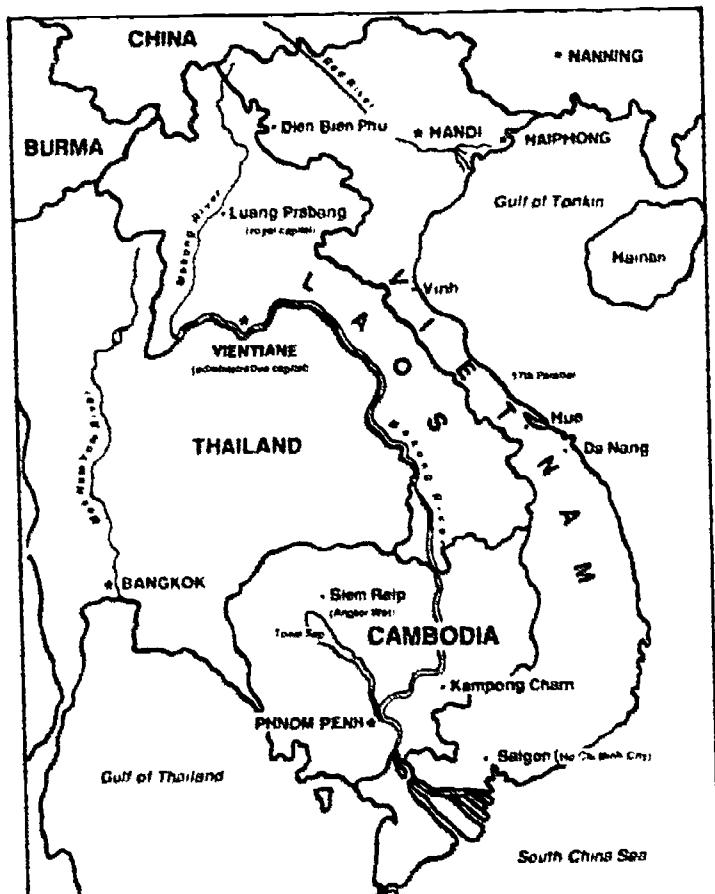
Theravada Buddhism and Hinduism were brought to Thailand, Burma, Laos and Cambodia by traders and sailors from India. Their influence is seen in the Sanskrit origins of the written languages of these western and southern Indo-China countries, and the traditional

arts such as classical dance and puppetry.

During this same period, China repeatedly invaded and conquered Vietnam. Vietnamese literature is filled with stories of the people's struggles for independence from their powerful and hungry neighbor to the north. Vietnam developed ways of thought and behavior modeled after Confucianism and adopted the Mahayana Buddhism of China. Until the late 17th century, the Vietnamese language was written in Chinese characters. A French priest devised the current system using the Roman alphabet and a combination of nine diacritical marks.

Theravada Buddhists celebrate the New Year on April 15 each year, while the Mahayana New Year, Tet, coincides with the Chinese New Year and is determined by the lunar calendar.

INDO-CHINA



CAMBODIA: STORY BACKGROUND

Cambodia is relatively small, about the size of Washington state. It is a country with many names, and has had many kinds of governments, rulers and colonizers. Cambodia is the name given to the country by the French who occupied it for 100 years from the mid-19th century until 1954. The people and the language are called Khmer and they speak of their country as Srok Khmer, the land of the Khmer.

Kampuchea means "shrunken country," and is the name for the land that was left to the Cambodians after wars with the Thais and Vietnamese in the late 15th century. The current boundaries of the country were established by the French as they carved up their possessions on the Indo-China peninsula. Although the rich Mekong delta lands were lost to the Vietnamese, there are still many ethnic Khmers living in that area, as well as in the eastern part of Thailand. Some Vietnamese Cambodians have immigrated to the United States, bringing with them both languages and cultures.

Pali, the royal language spoken by the king in "The Mountain of the Men and the Mountain of the Women" and used to address him, is preserved in the writings of the monks of Thailand, Laos and Cambodia. It will not be familiar to most Cambodians today unless they were educated by the monks in one of these countries.

At the time this story takes place, the Angkor Empire was at the beginning of an 800-year period of expansion and cultural development.

King Jayavaraman I united all the parts of Cambodia in about 400 A.D. He and his descendants built a great complex of reservoirs, canals, roads and elaborately decorated

temples, palaces and public buildings that eventually covered 79 square miles in the northwest part of Cambodia near the great Tonle Sap Lake. Eventually, the empire collapsed under the pressure of exhausted resources within, and attack by the Thais and Vietnamese from without.

It is said that many centuries before King Jayavaraman I there was a queen who ruled Cambodia. She had no husband, and changed the courtship and marriage customs to make it possible for her to choose a mate. This marriage custom continued for hundreds of years until it was changed as told in this story.

Cambodia is a country that prior to 1975 relied on deference to elders, the educated, monks and royalty. Peasants had little education, wealth or power under any of its rulers. They were attracted by communism's appeal for revolt and joined with the Khmer Rouge in a military takeover that resulted in the total dismantling of Cambodia's social structure, the destruction of the culture and the death of up to two million people.

TIES BETWEEN SCHOOL AND HOME

Most Cambodian children in the United States know little or nothing about the history, geography and culture of their country. Student research and reporting projects assigned for class may involve parents in a way that enhances school-home relationships, authenticates student escape experiences, and shows that others value the Khmer culture.

It is suggested that the tape and story be loaned to Khmer families at the beginning of such a research project, or just for the pleasure of hearing and seeing a traditional story in their own language.

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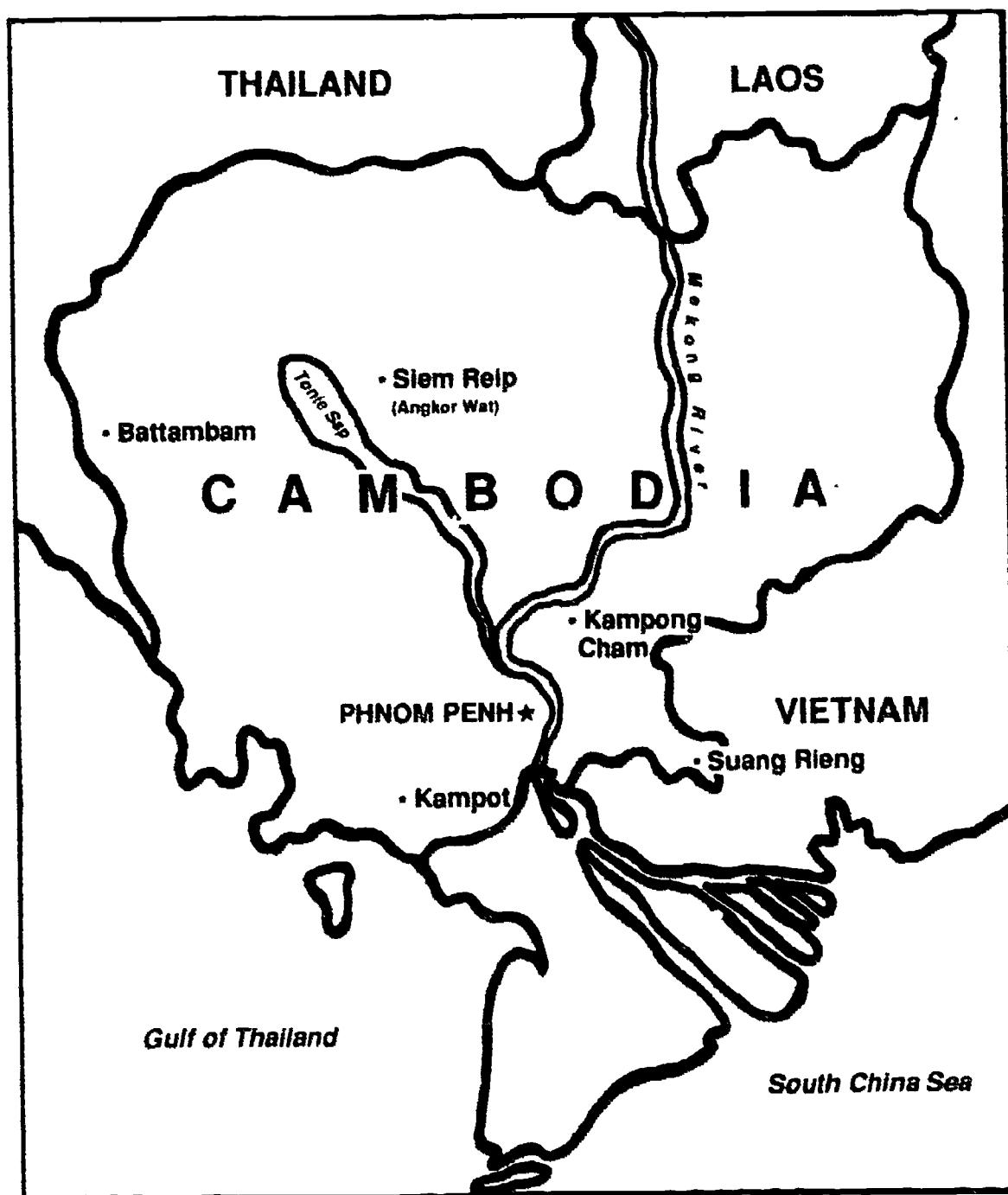
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CAMBODIA



IDEAS FOR TEACHING THE CAMBODIAN FOLK STORY

THE MOUNTAIN OF THE MEN AND THE MOUNTAIN OF THE WOMEN

PRE-READING ACTIVITIES

- Ask students what they know about Cambodia and list or "map" their responses on the board. (Cambodia is the name most Westerners use when talking about the country, but it is also known as Kampuchea. Its people and its language both are called Khmer.)
- Locate Cambodia (or Kampuchea) on a wall map of the world.
- Show pictures and/or artifacts. Discuss Cambodian culture, history, geography and language. (See the short reference section at the end of the story background.) Add this information to the mapping activity.

MOTIVATION

- Briefly introduce the four basic elements of a folktale and map them on the board. Ask the students to keep these elements in mind as they listen to the story.
- Introduce the characters: King Jayavaraman I and the young Cambodian women and men.
- Ask a prediction question:
Ask students to tell about dating and marriage customs in their country. Ask if they know the reasons for these customs. Point out that the reasons for most customs have been forgotten, even though we continue to practice the cultural tradition.

In this story there is a special request made to change a cultural tradition. A contest takes place which pits cleverness against strength. Which do you think will win?

- Look at the illustrations. What do they tell you about:

The land and the climate of Cambodia?

When the story takes place, now or long ago?

The relationship of the characters?

The action or plot of the story?

VOCABULARY

You are the best person to decide which words in the story need explanation. After listening and reading, students may suggest words that they want explained. Some words might be:

Mekong	task	bamboo
custom	profit	bold

Make the new words comprehensible by using one or more of the following strategies:

1. In pairs or small groups, students make vocabulary cards and use them:
 - as flash cards
 - to play matching games
 - to do word sorts or categorize
 - to do close activities
 - to do grammar sorts (verbs, nouns, adjectives, etc.)
2. Draw pictures of the new vocabulary and add to an on-going word bank.
3. Create a bulletin board showing words and concepts.
4. Keep a personal "new word" dictionary.

STUDENT ACTIVITIES WORKSHEETS

should be presented only after students have enjoyed the entire story. ALL OF THE SUGGESTED ACTIVITIES SHOULD NOT BE USED. You will know best what is appropriate for your class depending on student need and interest.

STUDENT WORKSHEET

**THE MOUNTAIN OF THE MEN
AND THE MOUNTAIN OF THE WOMEN**

PART ONE

Your name or names of students in your group _____

After listening to and reading the whole story, listen to the taped story a second time, while following in the story in the book. When you hear more music: **STOP**

Work alone, with a partner or in a group to answer these questions:

Remembering What You Read

1. What was the marriage custom in Cambodia at the time of the story? _____

2. What was the young women's special request? _____

3. What reasons did the young women give the king for wanting to change the custom? _____

Understanding What You Read

1. Why might King Jayavaraman I want to keep the custom the same? _____

2. The young women trusted the king. What great thing had he done for the Kingdom of Cambodia? _____

3. What would you have done if you were the king? _____

PART TWO

When you have finished these questions, start the tape recorder again and listen as you read until you hear the music again, then answer these questions.

Remembering What You Read

1. What is the task the young women propose to the king? Who is to work on this task? _____

2. The task is to take five days. How will the young men and young women know when to start and stop work? _____

3. Which rises in the sky first, the Morning Star or the Sun? Is the sky still dark when the Morning Star rises? _____

Understanding What You Read

1. What were the king's reasons for agreeing to the plan? _____

2. Who took credit for the plan to build the mountains? _____

3. Why did the young men laugh when the king told them that the young women wanted to change the marriage custom? _____

PART THREE

Listen to the taped story again until you hear the music, then answer these questions.

Remembering What You Read

1. What is the first thing the young women did to get ready to build their mountain? _____

2. When did the young women do most of their work? What were the young men doing at these times? _____

3. What did the young women do on the second day? On the third day? On the fourth day?

What did the young men think the women were doing? _____

Understanding What You Read

1. What happened when the young women lit the candle in their Morning Star lantern? What did the men think? _____

2. Did the young women in the story get what they want? How did they do it? _____

3. Do you think it was fair for the young women to win the contest the way they did? _____

Applying What You Read

(These questions may be used by the teacher in a class discussion or assigned to a more advanced class as a writing assignment. In either case, all the questions should not be used.)

1. The story says that boys or young men are stronger than girls and young women? Do you think this is true? Are there different kinds of strength? What kinds of strength were shown in this story? _____

2. The author of this story sometimes calls the characters boys and girls and sometimes young men and young women. People married when they were 14 to 16 years old in Cambodia. Do you think they are old enough to be called young women and young men? _____

3. What values were important to King Jayavaraman in this story? _____

